





CALVARY PRESBYTERIAN CHURCH.

HISTORICAL SKETCH

OF

Calvary Presbyterian Church,

TOGETHER WITH A FULL REPORT OF THE

DEDICATORY SERVICES AT THE NEW CHURCH,

SUNDAY MORNING, MAY 16th, 1869,

INCLUDING THE

SERMON BY THE PASTOR,

REV. CHARLES WADSWORTH, D.D.

SAN FRANCISCO:

PUBLISHED BY JOHN H. CARMANY & CO.

Southwest Corner of Washington and Battery Streets.

1869.

12

(12)

HISTORICAL SKETCH

• OF

CALVARY PRESBYTERIAN CHURCH.

The first regular meeting in reference to the establishment of a Presbyterian Church in San Francisco and the permanent settlement over the same of Rev. William A. Scott, D. D., of New Orleans, was held in Musical Hall, on Bush street, on the evening of June 19th, 1854, of which C. K. Garrison was chosen Chairman and J. Carothers, Secretary. Some months previous to this date, a call had been extended to Dr. Scott, to which he responded that he would visit San Francisco, and if he found everything as represented, he would consent to become pastor of a church organization. At the date of this meeting, Dr. Scott was in San Francisco (having arrived May 19th, 1854), awaiting the result of their deliberations. Upon a full and proper representation of these facts, the following preamble and resolution were adopted:

“Having had the opportunity of listening to the Rev. Dr. Scott for the last five Sabbaths to our great gratification, and believing that the labors of such a man are needed in this city, we hereby renew the invitation that was given him to take charge of a Presbyterian Church, agreeably to the letter addressed to him at New Orleans, and we do now pledge ourselves to erect for him a new and suitable church edifice with the least practical delay. For the purpose of more fully carrying out the foregoing—

“*Resolved*, That a committee of twenty be now appointed to solicit subscriptions for the building of a Presbyterian Church for Dr. Scott, and that the subscriptions thus obtained be applied to the purchase of a lot and the erection of the church building until final completion.”

The chair then appointed the following gentlemen as the committee of twenty: John Middleton, Richard Chenery, Redick McKee, Thomas H. Selby, G. W. P. Bissell, William H. Dow, James B. Roberts, Stephen Franklin, William H. Talmage, H.

Channing Beals, J. Carothers, Henry M. Hale, N. O. Arrington, W. J. Pardee, Lucius Bell, E. W. Taylor, E. C. McComb, Wm. C. Reed and F. M. Haight. The meeting selected C. K. Garrison as chairman of the committee. Trenor W. Park was subsequently elected a member of the committee, in place of Thomas H. Selby, who was absent from the city. The object was to raise \$75,000 for the erection of a church building, and towards the close of July subscriptions to the amount of \$30,000 had been received. Steps were then taken to secure Dr. Scott as pastor, and on the 15th of July a Constitution was adopted for their government, having designated the organization by the name of CALVARY PRESBYTERIAN CHURCH. The following named gentlemen were chosen the first Trustees: James B. Roberts, C. K. Garrison, H. Channing Beals, J. Carothers, E. W. Taylor, Thomas H. Selby, Henry M. Hale, Lucius Bell and John Middleton. On the 23d of August following, the Trustees ratified the purchase of the lot, with improvements, of Volney E. Howard, on Bush street, $68\frac{3}{4} \times 137\frac{1}{2}$ feet, for \$20,000, for a church location. The Trustees took immediate steps for the erection of a building, in the meantime occupying Musical Hall and the Unitarian Church, on Stockton street, as their place of worship. The contract for the building was awarded to Henry C. Brown, and was not to exceed \$33,000 in cost.

The church was dedicated on the 14th day of January, 1855, the congregation, both morning and evening, being very large—many going away on account of not being able to obtain seats. The dedicatory sermon was preached by the pastor elect, the subject being “The Habitation of our fathers’ God,” selected from Exodus xv: 2—“He is my God, and I will prepare him an habitation; my father’s God, and I will exalt him.” Extracts from this sermon are herewith given:

“It is done! The capstone has been brought forth with shoutings, crying grace, grace unto it. Another noble structure stands at the entrance of the Golden Gate of this vast continent, a monument of American enterprise, love of freedom, and Christian liberty. The Tyre and Athens of the Golden State has become, by the number of its churches, the Jerusalem of the Pacific, whence is to go forth to the nations beyond, the glorious Gospel of the Blessed God. This splendid edifice for the praise and worship of the God of our fathers, has arisen almost like the creations of an enchanter’s wand. It stands here to-day, a proof that both the honorable men and the chief of the fathers, the ancient men among us who saw the first foundations laid for the first houses of worship in their trans-mountain homes, and our young men also, who still believe in God and his Son, Jesus Christ, and in a world to

come; here is a proof that you acknowledge, fellow-citizens, that the earth and the fulness thereof belongs to the Lord. Amid the temples of Mammon, and with your Exchanges and the mansions of your merchant princes, you have not been unmindful of another world. You have not forgotten the Lord God of your fathers. But what image shall we set up in our house of worship to be the symbol and token of a present God? With what decorations shall we invest it? What frankincense and myrrh shall we breathe around it? And where is the oil for its anointing? And where are the priests, and where the victim? And where the solemn, slow-moving and chanting procession? I see none of these things here. A few months since and I heard you saying, one to another—Go to, let us build in this our new home, on this side of the mountains, a house for our God. He is our God, and let us praise him. Our fathers' God, and let us prepare for him an habitation. And in coming before him to-day to dedicate this pious work of our hands to his most worthy praise, and to remember his mercies to you in all the way by which you have been brought hither, and to think of all his 'loving kindness in the midst of his temple,' can it be, my brethren, that you have forgotten to provide for a gorgeous ceremony and a pompous ritual? Not so; you have rightly interpreted the genius of our holy religion. You have done right, then, in having no image of the ever-blessed God, and no picture of his adorable Son. * * *

“There are times in the history of cities and communities, as well as of individuals, when they should pause, survey their positions—look back over the way they have come—study the lessons of experience, and gird themselves up for the future. At just such a time we have arrived to-day, and our first thought, fellow-citizens, on entering this spacious and elegant house, erected for the worship of Almighty God, are mingled thoughts of gratitude—of congratulation and of hope—of gratitude to our Heavenly Father, by whose help this enterprise has been undertaken and so successfully prosecuted. * * *

We ask, then, for this house of worship, no other sanctity than that its walls may always be called Salvation, and its gates Praise. We hallow it with no other consecrations than to the glory of God, and to the right and well-being of man. We consecrate it to the cause of sound learning, philanthropy and Constitutional liberty. We set it apart to the worship and praise of the one living and true God, and to the work and glory of the great Redeemer. Rather than these walls should ever witness the teachings of any other doctrines than those of true religion, let them crumble into ruin. Rather than that anything but loyalty to the great distinctive national institutions of our fathers and of good will to all men, and the way of salvation through the Cross, should be taught here, may there not one stone be left upon another. The preaching of Christ crucified is, however, always accompanied with collateral blessings. The chief design of the Gospel is to save the soul through faith in Christ, but in doing this it scatters along its path innumerable blessings. Its giving forth in a city or State, are as the dew and fragrance of the morning, which are the promise of a glorious day. This habitation of our fathers' God is then to be identified with every agency calculated to improve and elevate our fellow man. It is to be identified with the progress of education—the extension of commerce and the advance of freedom. Its teachings are to infuse into man's bosom a principle fitted to subdue the ferocity of the savage, and elevate the virtue of the enlightened and refined; to repress the excesses of luxury, and the wantonness of power, speculation, fraud and corruption; to control the fury

HISTORICAL SKETCH OF

of passion, and restrain the shedding of human blood; to diffuse on every hand the blessings of order, constitutional industry and contentment; to mingle cheerfully with suffering or duty; to soothe the anguish of pain, sickness and poverty; to minister consolation to the widow and protection to the fatherless; to shed sweet balm upon the couch of sorrow, and illuminate the shadow of the tomb. It is to fill the hearts of the sorrowing with strong consolation that will be like the scented herbs, the more fragrant from pressure; or, with holy principles that shall be like an arched bridge, that acquires strength in proportion to the superincumbent weight; or like the purest adamant that shines most resplendently when placed in the darkest setting. It is to hold up the feeble knees of the aged, and make luminous their lengthening shadows as they fall into the grave. It is to guide and counsel the *young man from home*, and call back the wandering prodigal. It is to plead for the afflicted, an asylum for the aged, and a home for the stranger. By free inquiry and the steady progress of truth, it is to aid in trampling into the dust all injustice and cruelty, and every vile thing, and to dispel all ignorance and to vanquish all the infatuations of the vicious, and make the drunkard sober, the impetuous patient, the vindictive merciful, the proud compassionate, and cause the 'Savage to become a man, and the man a Christian'—to teach all to tread in the footsteps of Jesus and partake of the mind and felicity of God."

The usual annual meeting of church and congregation was held August 13th, 1855, and a report was made at that time showing the whole cost of the church building, furniture, etc., to be \$69,662 67. From this time forward the church became quite prosperous amid the usual trials and struggles of church organizations, but, owing to the peculiar views of Dr. Scott in relation to the civil war in our land, which did not accord with the views of those ardently attached to the Union cause, induced him to send in his resignation, dated July 1st, 1861, and which the church and congregation were reluctant in accepting. He renewed his request on the 23d of September, and, in full church and congregational meeting, on the 30th of the same month, of which the Rev. Dr. Burrowes, then Principal of the College School, was chairman, the resignation was accepted. Governor H. H. Haight then offered appropriate and feeling resolutions in reference to Dr. Scott's invaluable services as a pastor, etc., which were unanimously adopted. Dr. Scott sailed for New York on the 1st of October, 1861. Action in relation to a new pastor was taken on the 9th of December, 1861, when a unanimous call was extended to Rev. Charles Wadsworth, D.D., of Philadelphia. This call was accepted. Dr. Wadsworth arrived in this city at the close of May, 1862, and preached his first sermon in Calvary church on the first Sabbath in June, 1862. His installation as pastor took place on the 5th day of

November, 1862. During the interval of Dr. Scott's departure and Dr. Wadsworth's arrival, the Rev. S. T. Wells supplied the pulpit.

Calvary Presbyterian church has received into its communion since its organization, July 23d, 1854, 771 persons, of whom 473 remain at the present date, March 22d, 1869; 63 only have been removed by death, two have been expelled, and 233 have been dismissed to other churches. A large part of the latter have united with four new Presbyterian churches in this city—the Central, Larkin Street, United, and Howard Street (at the Mission)—Larkin Street and the Howard being the result of the efforts of Calvary church for church extension in the city. The remainder have been dismissed chiefly to churches in Oakland and other portions of California and the Pacific coast. Calvary church has been sustaining two of its members for several years in a course of collegiate and theological education—Mr. Otto Bergner, who has graduated at Princeton College and passed two years in the theological school at that place, and Mr. Rodney L. Taber, who graduates at Williams College, Mass., this year, and enters on his theological studies at Princeton at its next term.

From July, 1856, the date of organization, to July, 1868, a period of thirteen years, the receipts from pew rents amounted to \$131,200, and from Sabbath collections \$37,239, as follows:

Year.	Pew Rents.	Sabbath Collections.
1856.....	\$6,876.....	\$4,722
1857.....	9,616.....	4,210
1858.....	9,220.....	3,359
1859.....	11,462.....	3,321
1860.....	9,830.....	2,384
1861.....	10,087.....	2,847
1862.....	9,851.....	2,012
1863.....	10,874.....	3,359
1864.....	10,952.....	2,773
1865.....	11,168.....	2,465
1866.....	11,001.....	2,260
1867.....	10,244.....	1,762
1868.....	10,017.....	1,765
	<hr/>	<hr/>
	\$131,200.....	\$37,239

The Sabbath school of this congregation has had but two Superintendents during the fourteen years since the establishment of the church, Hon. H. P. Coon serving in this capacity from its organization up to the year 1861, since which date James B. Roberts has been at the head of the school, with Wm. H. Stowell as Assistant. The school now numbers 250 members, having a

library of 1,000 volumes. In addition to the Sabbath school held in Calvary church, three Mission Sabbath schools have been sustained for several years by the church, viz: Calvary Mission — the oldest mission school in the city — at College Chapel, on Stockton street; Fiske Mission school, in the public school house on Fourth street, and Howard street Mission school, at the Mission, now the school of the church of Rev. Mr. Marr. From the date the new church is occupied, it is proposed to discontinue the Mission school held for so many years in College Chapel, no necessity existing, as at its commencement, for a mission school in that locality. Cyrus Lum, the Sexton, has occupied that position from the date of the organization of Calvary church.

From the date of organization of Calvary church up to April, 1869—a period of fifteen years—577 children were baptized.

NEW CHURCH EDIFICE.

The new church edifice, on the corner of Geary and Powell streets, has a frontage on Powell street of 85 feet by a depth of 128 feet on Geary street. The general features of the design are in the English *Renaissance* style, having a rusticated basement, above which rises the principal story, surmounted by a boldly projecting cornice and pierced parapet, continued round the building. The angles are accentuated by massive piers, terminating in ventilation turrets, having curved roofs and ornamental gilt vanes. The front is divided into three portions by a projecting center, in which is the principal entrance, consisting of three deeply recessed and molded arches in the basement, leading to an open porch, 8 feet wide by 40 feet long, paved with Minton's encaustic tiles of a handsome and appropriate pattern. Rising on the piers, which separate the arches of the entrance porch, is a hexastyle portico of detached Corinthian columns, having coupled external columns and pilasters, and forming three wide intercolumniations corresponding with the entrances in the basement story below, and which are spanned by heavily molded archivolt, springing from architrave blocks forming imposts, resting on the capitals of the columns. The arches have paneled soffits, and boldly molded and enriched keystones. The spaces between the columns are occupied by a range of small arches corresponding with the space below the gallery, and above by large Venetian windows, having arches, consoles and enriched

keystones complete. The portico is crowned above by a pediment, the tympanum of which is filled in with carvings comprising the crown of thorns, palm leaves, and spear staff, etc. The side divisions of the front are occupied by panels bearing inscriptions, and by niches and medallions above corresponding with the other members of the front.

The flanks of the building are broken by projections at each end containing the staircases, which, by their return walls, greatly add to the strength of the structure. The walls are pierced by large circular arched windows, the lower portion of which are filled in with small coupled arched openings, and are divided by heavy piers connected by archivolt resting on molded imposts, and ranging with the columns of the portico in front. The rear projection, on Geary street, contains the entrance to the Lecture Room and Sabbath School. The library of the Sabbath School and Vestry are contained in an additional portion, two stories in height, fronting on Geary street, and in immediate connection with the school room entrance.

The interior consists of a basement story, 15 feet high, raised two steps above the level of the street, and the main floor above, 37 feet 10 inches high. The principal entrance on Powell street consists of three wide arched sliding doors opening out into the porch before mentioned, and leading into the vestibule, 13 feet wide by $37\frac{1}{2}$ long, and 18 feet high—from which wide staircases ascend right and left to the church above, and a wide center door opposite the entrance leads to a passage having two class rooms on each side connected by sliding doors and terminating in the Lecture Room, 48 by 62 feet—having a platform in a recess opposite the entrance, so placed that when the Class Rooms and Lecture Rooms are thrown together by wide sliding doors, the whole of the rooms are commanded from the desk. On each side of the platform are exit doors leading to lobbies which communicate with the Library, Sabbath School entrances, and yards for the separate sexes, and also connect by staircases with the church and vestry above. The Sabbath School room is seated to accommodate four hundred scholars, and is so arranged that in a few minutes it can be converted from a properly-seated school room, divided into separate classes, into an ordinary lecture room, with accommodations for three hundred persons. The room is lighted by large windows on three sides, and will be airy and well ventilated.

From the front vestibule broad and easy stairs (before men-

tioned), eight feet wide, lead to landings, 18 by 20 feet, from which double doors open into the auditorium, and another flight of stairs, five feet wide, leads to the galleries on each side. The auditorium, or church proper, is $62\frac{1}{2}$ feet wide by 87 feet long, in clear floor space, and has a height of $37\frac{1}{2}$ feet at the entrance and $38\frac{1}{2}$ feet at the opposite end, the floor having a fall of one foot in the length. The pulpit platform is placed in a recess opposite the principal entrance, and the organ occupies a recess at the opposite end, between the entrance doors, and is raised four feet above the floor and is provided with a commodious inclosure for the choir. The gallery is constructed with three rows of seats and is supported on large cast-iron brackets resting on cast-iron columns at the outer end of seats, thus leaving the church floor entirely free of obstruction. The walls and ceiling, front of the gallery, and other portions of the apartment, are colored in light tints of blue, buff and rose color. In the rear of the pulpit the walls are cased with wood paneling, and a large central recess, surmounted by a pediment, is hung with heavy maroon plush, to correspond with the seat and cushions of the platforms and pulpit.

The seats are circular, and, together with the gallery, will accommodate 1,200 persons. On the main floor the seats are trimmed with scarlet damask, and provided with cast-iron book-racks of light and ornamental design. The carpets are scarlet and black, to harmonize with the upholstery of the seats. The room is lighted by means of large ornamental gas brackets, springing from the pilasters above the gallery, ornamental trusses on the gallery front, and from between the coupled windows below. The acoustic qualities of the auditorium have been carefully studied, and, by attention to harmonic proportions—rounding of angles, curving of ceilings, and breaking up of flat surfaces, etc.—every care that experience or foresight could suggest has been taken to secure an apartment free from the reverberations and echoes which too often spoil the finest rooms, and render the speaker's voice unheard by half the audience.

The general effect of the frescoed walls and ceiling is rich, yet chaste. The groined work over the windows and on the ceiling and galleries is frescoed in two or three warm tints, relieved by subdued shades of neutral grays. Some of the more prominent ornaments have been tipped with gold leaf. In the pulpit recess the arch—relieved from the background by pleasing contrasts of tints—is beautifully ornamented with rosettes and scroll-work.

Within the pediment which surmounts the arch is an open Bible, with the words, "Holy Bible," and below, *Nunc Licet* — now it is lawful.

The fine organ, which was in the old church, was manufactured by Erben, of New York, in 1857, at a cost of \$8,000, has 2,200 pipes, 46 stops and 25 sub-base pedals, with 4 stops to them. It was received here in 1859. The organ has been removed and placed in position in the new church, by McCraith and Shellard, who were workmen with Erben. It is placed on a platform about three feet above the auditorium floor at the east end of the church. It has been beautifully painted in encaustic fresco. Its full, rich, melodious tones fill the large building with harmony and without echo. Prof. Gustav A. Scott is now and has been for a number of years the organist. The general effect of the frescoed walls, the crimson and black upholstery and the fine organ is rich and satisfying.

The following named persons were employed in the construction and furnishing of the building: Wright & Sanders, architects; John Calver, brick-mason; E. L. Mayberry, carpenter; Hanscom & Co., iron founders; J. M. Warren, plasterer; McNally & Hawkins, plumbers; Farwell & Rutherford, painters; John Kehoe, roofer and tinsmith; J. Brewster, glazier; A. Schrader, fresco painter; Charles M. Plum, upholsterer.

The building, when everything is completed, will cost upwards of \$100,000.

CHURCH OFFICERS.

The first Elders of Calvary Presbyterian Church were: Stephen Franklin, Henry P. Coon, Redick McKee. And the first Deacons: J. B. Roberts, J. D. Thornton, Edward Hagthorp. The Elders and Deacons subsequently elected were as follows: Elders—James B. Roberts, James D. Thornton, E. B. Babbitt, Henry H. Haight, William H. Stowell. Deacons—John Dunn, Hermann Bergner, Charles A. Laton, George Mearns.

The Elders and Deacons now acting are: Elders—H. P. Coon, James B. Roberts, E. B. Babbitt, Henry H. Haight, William H. Stowell. Deacons—Edward Hagthorp, John Dunn, Hermann Bergner, Charles A. Laton.

The following persons were elected Trustees at the various annual church and congregational meetings from date of organization:

IN 1855.

James B. Roberts,
C. K. Garrison,
H. Channing Beals,

J. Carothers,
E. W. Taylor,
Thomas H. Selby,

Henry M. Hale,
Lucius Bell,
John Middleton.

IN 1856.

James B. Roberts,
Frank Baker,
Wm. H. Dow,

J. G. Kellogg,
G. W. P. Bissell,
H. Channing Beals,

F. Henderson,
J. L. N. Shepard,
Thomas H. Selby.

IN 1857.

James B. Roberts,
F. Henderson,
E. C. McComb,

H. Channing Beals,
Thomas H. Selby,
Lucius Bell,

J. L. N. Shepard,
J. D. Thornton,
John Middleton.

IN 1858.

James B. Roberts,
N. G. Kittle,
W. C. Ralston,

F. Henderson,
R. B. Woodward,
A. P. Stanford,

H. H. Haight,
Alex. Campbell,
John Middleton.

IN 1859.

James B. Roberts,
Alex. Campbell,
J. G. Kittle,

F. Henderson,
H. M. Newhall,
A. P. Stanford,

H. H. Haight,
John Middleton,
R. B. Woodward.

IN 1860.

James B. Roberts,
John Middleton,
H. M. Newhall,

F. Henderson,
R. B. Woodward,
A. P. Stanford,

H. H. Haight,
Frank Baker,
H. H. Bancroft.

IN 1861.

James B. Roberts,
John Middleton,
H. H. Haight,

H. M. Newhall,
Charles Clayton,
F. Henderson,

Thomas H. Selby,
J. O. Rountree,
C. H. Reynolds.

IN 1862.

James B. Roberts,
F. Henderson,
C. H. Reynolds,

Charles Clayton,
Thomas H. Selby,
F. Randall,

J. O. Rountree,
H. H. Haight,
H. M. Newhall.

IN 1863.

James B. Roberts,
Alex. Campbell,
Charles Clayton,

H. H. Haight,
F. Henderson,
H. M. Newhall,

C. H. Reynolds,
Thomas H. Selby,
Charles Wittram.

IN 1864.

James B. Roberts,
Alex. Campbell,
H. H. Haight,

H. M. Newhall,
Charles Clayton,
Charles Wittram,

Thomas H. Selby,
H. H. Bigelow,
F. Henderson.

IN 1865.

James B. Roberts,
Alex. Campbell,
Charles Wittram,

H. H. Bigelow,
Thomas H. Selby,
Charles Clayton,

H. M. Newhall,
H. H. Haight,
F. Henderson.

IN 1866.

James B. Roberts,
Alex. Campbell,
Charles Wittram,

H. H. Bigelow,
Thomas H. Selby,
Charles Clayton,

H. M. Newhall,
H. H. Haight,
F. Henderson.

IN 1867.

James B. Roberts,
Thomas H. Selby,
H. H. Haight,

F. Henderson,
H. M. Newhall,
Charles Clayton,

H. H. Bigelow,
D. W. C. Rice,
W. Blackwood.

IN 1868.

James B. Roberts,
Thomas H. Selby,
H. H. Haight,

J. O. Rountree,
W. Blackwood,
H. M. Newhall,

H. P. Coon,
Charles Clayton,
D. W. C. Rice.

On Sunday morning, April 4th, 1869, a large audience was in attendance at Calvary Presbyterian church to witness the last services in the old edifice. Dr. Wadsworth selected for his text, "And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it; and he called the name of that place Bethel."—Genesis xxviii: 18–19. When referring to the past history of the church, he made feeling allusion to the first and former energetic pastor, Rev. Dr. Scott.

The basement of the new Calvary Presbyterian church was occupied for the first time on Sunday morning, April 11th. The services were conducted by the pastor, Rev. Dr. Wadsworth, assisted by Rev. Mr. Veeder. After a fervent prayer by Dr. Wadsworth, the 84th Psalm was read by the Rev. Mr. Veeder—"How amiable are thy tabernacles, O Lord of hosts!" etc. The pastor's sermon was based upon the closing words of the 17th verse of the 28th chapter of Genesis—"The house of God the gate of Heaven." A large collection was taken up in behalf of the Board of Church Extension.

DEDICATION OF CALVARY CHURCH.

The new church edifice was dedicated to the service of God on Sunday morning, May 16th, 1869, the large and beautiful audience room being crowded in every part. The exercises were introduced by an original anthem, composed by Prof. Scott, the organist of the church. The choir, consisting of sixteen persons on this occasion, was under the leadership of Prof. Elliot, and the leading parts were assigned to Mr. Elliot, tenor; Mr. Parent, bass; Mrs. Van Brunt, soprano, and Miss Elliot, alto. The anthem is a fine production, and was well rendered. The words were taken from the book of *Psalms and Hymns*, being the 578th hymn, and are as follows:

In sweet exalted strains
 The King of glory praise ;
 O'er heaven and earth he reigns,
 Through everlasting days ;
 He, with a nod, the world controls
 Sustains or sinks the distant poles.

To earth he bends his throne,
 His throne of grace divine ;
 Wide is his bounty known,
 And wide his glories shine ;
 Fair Salem still his chosen rest,
 Is with his smiles and presence blest.

Here, may thine ears attend
 Our interceding cries,
 And grateful praise ascend
 All fragrant to the skies ;
 Here may thy word melodious sound,
 And spread the joys of heaven around.

Here may th' attentive throng
 Imbibe thy truth and love,
 And converts join the song
 Of seraphim above ;
 And willing crowds surround thy board,
 With sacred joy and sweet accord.

Here may our unborn sons
 And daughters sound thy praise,
 And shine like polished stones,
 Through long succeeding days ;
 Here, Lord, display thy saving power,
 While temples stand, and men adore.

Then, King of glory, come,
And with thy favor crown
This temple as thy dome,
This people as thy own ;
Beneath this roof, O deign to show,
How God can dwell with men below.

Invocation by Rev. J. A. BENTON, (Congregationalist):

O, Thou that dwellest not in temples made with hands, nor art worshiped by men's hands as though Thou needest anything, seeing Thou givest to all life and breath and all things, but who nevertheless lovest the gates of Zion more than all the dwellings of Jacob—we rejoice that Thou hast especial regard for the assemblies of Thy people, and for the structures which men rear unto the glory of Thy holy name. Thy blessing we invoke on this solemn occasion. Fill the hearts of Thy people with joy and gladness. Give unto them Thy grace, that they may present their offering to Thee with humility, in love, and in worship. Let Thy blessing be upon this assembly, and may all the exercises of this hour be profitable unto us and glorifying unto Thy holy name. Enter Thou, O Father of the spirits of all flesh, into this house with all Thy glorious train. Tread these courts with Thy holy feet, O Redeemer of our souls. Here shed forth Thy mighty quickening, converting and sanctifying power, O Spirit of the living God; and glorify Thyself in this house and in this congregation. Regard us as we wait before Thee, and accept us in our service, for the sake of Jesus Christ, our Lord and Redeemer. Amen.

The one hundredth Psalm was then read by Rev. E. THOMAS, D. D. (Methodist), and the corresponding hymn sung by the choir. After which the Rev. HENRY M. SCUDDER, D. D., pastor of Howard Presbyterian church, read from the Scriptures the one hundred and twenty-second Psalm, and the last four verses of the second and the last part of the third chapter of the Epistle to the Ephesians. Rev. A. W. LOOMIS, Missionary to the Chinese in this city, then offered the following prayer:

O, Thou, the King eternal, immortal and invisible, the only wise God, we come before Thee this morning in this house built for Thy name. We come now to worship Thee, and we desire to feel, O God, that we are in Thy presence. And do Thou help us that we may come before Thee as those who are coming individually into the presence of the heart-searching God. O Lord, we are here as a waiting congregation, to lift up our hearts in worship. We are here to worship Thee, who art over all the works of Thy hands, God blessed forever; here to worship Thee who art adored by angels and by glorified spirits around Thy throne. Thou God, who art of purer eyes than to behold iniquity, help us to come before Thee in an acceptable manner; for, Lord, Thou art the Searcher of hearts. O Lord, we would come before Thee as guilty sinners, without one thing to plead before Thee, only that we are sinners, and that Jesus died for us, and that God is a God of mercy.

O Lord, we thank Thee that Thou dost permit us this morning to draw near into Thy presence, for Thou knowest how full of need we are ; but Thou art infinite, and Thou art able to bestow upon us according to our necessities. We come with confession of sin, O God. We have sinned and done those things we ought not to do, and left undone the things we should do, and we continually go astray from Thee, and our hearts are evil. Therefore, O Lord, have mercy upon us, for we are miserable offenders. But we come trusting in Thee, for Thou art the Lord God, merciful and gracious, slow to anger and plenteous in mercy, forgiving iniquity, transgression and sin. And though Thou canst by no means clear the guilty, yet Thou hast appointed a way by which Thou canst be just, and justify the believer in Jesus. We come in his name this morning, pleading his righteousness.

And, Lord, we come before Thee with thanksgiving for mercy shown unto us. Thou hast been very gracious unto us. Thou hast watched over us so many days and so many years. Thou hast led us and fed us all our days until the present hour. Thou hast led us through many wanderings, through many changes from different scenes, from different portions of the country, from different portions of the earth. We are assembled here this morning, a people to praise God, each one of us with our necessities, each of us sinners, but many of us, we trust, hoping in Jesus Christ ; and we lift up our hearts with one voice to Thee in this supplication, praying that Thou wilt prepare us all for that place of rest we hope to reach, and for whatever changes remain for us before we reach that place of rest ; and thankful for such a place as this, where Sabbath after Sabbath we may come together and lay our offerings on Thy altar, though they be but the offerings of a humble and contrite heart, which Thou hast assured us Thou wilt not despise.

Thou hast brought Thy people together this morning, that they may consecrate to Thee the house they have built for Thy name. And, Lord, though Thou dwellest not in temples made with hands, yet Thou dost condescend to meet with Thy people and commune with them from off Thy mercy seat, and permit them to draw near to Thee and commune with Thee, the great and glorious God ; coming like children to a Father, and like simple children telling Thee their hearts' desires. And Thou hast promised our souls to come and take up Thy abode in the heart of the believer, and make it Thy temple. Help each worshiper here to open that heart to Thee, and may we feel that God draws near unto us. May we feel that we are, indeed, in the mighty presence of God, the King ; and of God, our Father ; and of Jesus, our elder brother, and the Holy Spirit, our Sanctifier, dwelling in us. Lord, grant that this may be, indeed, a temple to Thy praise, and that Thy people when they draw here into Thy presence may feel that they came into the presence of God, feel that they came to receive a blessing from God, who is able to bless with that blessing which maketh rich and addeth no sorrow therewith. Thanks be to Thy name for all Thy mercy to this people. Let Thy blessing still be with them in the days to come. Bless, we entreat Thee, Thy servant, appointed to minister to this people from this pulpit. O, do Thou assist him in the preparations he shall need to make to come before this people with messages from God, messages from the King of Kings ; coming as Thy ambassador to speak to the people that they may be saved ; and, Lord, grant that there may be many in this house born again—born into the kingdom of Christ. Do Thou assist Thy servant to-day in speaking to us, and may we each be able to feel

we receive a message from God—a message which shall do us good and prepare us for the duties of future life and for the hour of death ; for, O Lord, do Thou help us to remember that, though we are here to-day in health and strength in Thy earthly courts to praise Thee, we know not when Thou wilt summon us hence. Help us, then, so to improve each passing moment that whenever Thou shalt call us it may be to go to dwell with the saints in that temple where the congregation never breaks up and where the Sabbath never ends.

Lord, Thou knowest the wants of all. Thou hast an ear to the prayer of every one. Thou hast a heart for the troubles and sorrows of each soul. Thou knowest who of Thy servants are detained from the house of prayer to-day, who fain would be with us. Meet them with Thy mercies to-day. Bless this congregation, this church, in all its interests, in all its members. And, Lord, we pray that Thou wilt remember the stranger turned in here to-day. Thou knowest the hearts of strangers. Thou hast a blessing for all. Help all to come to Thee with their hearts. Do Thou bless us according to our several circumstances. And all we ask and all we offer is in the name of Jesus, to whom, with the Father and the ever blessed Spirit, be praise now and evermore. Amen.

The four hundred and ninety-ninth hymn was then read by the Rev. H. A. SAWTELLE, (Baptist), and sung by the choir, after which the pastor, Rev. CHARLES WADSWORTH, D. D., preached the following—

DEDICATION SERMON.

“STRENGTH AND BEAUTY ARE IN HIS SANCTUARY.”—*Psalm xcvi: 6.*

WE are not at present concerned with the original reference of the text. Though written before the building of the Temple, it may be supposed subsequently to have been applied to it; and even yet, and to the end of time, should be true in regard of all Christian sanctuaries. In three respects—*Material, Theological, and Moral*—“*Strength and beauty should be in God's sanctuary.*”

FIRST—This should be true *materially* or architecturally. So it was of that old temple. The first impression on the beholder's mind was of immense *strength*. Its site was on the solid rock of Mt. Zion, which being of insufficient breadth for all its courts, vast walls and buttresses were raised from the valley with stone-work carefully mortised into the native rock. The foundations were sunk to a great depth, and the pile was constructed of stones of almost incredible size. Josephus tells us of some blocks, fifty feet long, twenty broad, and sixteen thick, whose weight could have been scarcely less than a thousand tons. These stones were the wonder of the disciples in the time of our Lord, and are yet bathed with the tears of Jewish pilgrims, as they bewail the ruins of “the holy and beautiful house where their fathers worshiped.” And surely as that temple rose in its magnificence to the enraptured eye, the beholder was forced to exclaim: “*Strength, STRENGTH is in his sanctuary.*”

But no more strong was it than *beautiful*. It is scarcely possible for a modern to conceive of the finish and adornments of that wonderful pile. For seven years 180,000 men were busy in the work, and its estimated cost was hundreds of millions of money. It was framed of costly stones exquisitely wrought. It was wainscoted with cedar which was covered with gold. The floor was of planks of fir, covered with the same precious metal. The interior walls and ceiling were of carved cedar representing clusters of foliage, and rare flowers and spreading palms, and cherubim of glory; and all overlaid with pure gold, sometimes richly chased and set with precious stones, so that nothing but this precious metal met the admiring eye. We cannot conceive of all this. The palaces of later kings have nothing to rival, little to illustrate it. And surely as the Jew crossed the threshold he could not but exclaim: "*Beauty, BEAUTY is in his sanctuary.*" And as the tribes came up, year after year, to worship, and from the hills round about Jerusalem caught sight of this temple, flashing like a pile of alabaster and gold in the sunshine, they could not but fill the air with their rapturous song: "*Beautiful, beautiful for situation, the joy of the whole earth is Mt. Zion.*" And drawing nigh to behold it, and entering the courts to examine the exquisite adornments, they might well exclaim: "*Honor and majesty are before him—strength and beauty are in His sanctuary.*"

Now in applying this thought to modern church-building, while we are not ambitiously to attempt to rival that temple, yet we should, in humble emulation of the self-sacrifice it manifested, erect houses of worship of which it may be said: "*Strength and beauty are in God's sanctuary.*"

Strength should be in them. Their aspect of stability

should impress men with the thought that God has an everlasting dwelling in the midst of his people—an established sanctuary even unto children's children—where they shall be baptized, and wherein they shall worship, and whence they shall be buried, and around which shall cluster the hallowed memories of many generations as “the holy and beautiful house where their fathers worshiped.” *Strength, surely, strength should be in God's sanctuary.*

Meanwhile with such strength should there be as well *beauty*. As far as possible these places of worship should be rendered pleasant and captivating. That man is the veriest special pleader who insists on unadorned plainness in the sanctuary. His favorite argument that, in times when the Gospel does not reach the masses it is better to build five cheap churches than one costly one, would be forcible if these things were alternatives. But they are not. We live in times when professing Christians are able to build sanctuaries both numerous and beautiful. On this point says a great master of architecture: “The question is not between God's house and a widely preached Gospel. It is a question simply between God's house and our own houses.” In an age when professing Christians build splendid temples to Mammon, it is disingenuous, nay, it is positively dishonest, to plead for unadorned homeliness in temples consecrated to God. Let a man go through our city and behold these palatial homes, these massive warehouses, these magnificent banking houses, and be ashamed to plead for a better use of money only when refusing expensive adornments of these sanctuaries of God.

“But,” reply these men, “of what real use are such adornments? Can we not worship as acceptably and

devoutly in cheap and coarse buildings?" Well, admit we can (although he has read human nature to little purpose who does not perceive that there is a real power in architectural strength and beauty to deepen in the heart of man the emotions of worship.) Yet, admit the premise, and what then? Why was it that under that old economy God required such lavish expense in building his sanctuary. Surely it was not because He might not have been worshiped as acceptably in a herdsman's tent as in that grand fane on Mt. Zion! O, no! He delighted in that expensive temple-service, just because the expense was expressive of self-sacrifice. Self-considered a fair flower gathered from the wayside had been as fitting an offering as fed beast and precious incense. He required the costly offerings just because they were costly. And so it is of all worship. And if any man believe that Jehovah is as well pleased when a people to whom He has given much wealth worship him in a mis-shapen barn as in this beautiful temple, then he must believe that He is as well pleased with a heart shriveled by avarice as with one swelling with loving self-sacrifice.

O, away with this cant of economy in its reference to worship. Go use the argument in regard of the common earthly affections! Go offer tinsel instead of gold, paste instead of precious stones, to the child of your love or the wife of your bosom, because pinchbeck and ground glass are cheaper. And your very plea would wound their loving hearts. And do you think God will be better pleased with it? Does He, of all your beloved ones, least deserve your self-sacrifice? See what He has done for us! What a world-temple He has built for our worship! What magnificent pillars and arches, and star-bespangled vault! Consider His im-

ments of self-sacrifice in the stupendous offering on Calvary! And then tell me if we should exercise grinding parsimony only in regard of His temple and altar?

O God, drive out from his sanctuaries this demon of selfishness! God rebuke all this modern infidel cant about a cheap religion!—this hypocritical pretense that will lavish untold treasure on a civic feast, or the music of a play-house, and study economy only in the service of the sanctuary! That will drive spikes of gold into yonder highway of Mammon, and prepare palace cars for poor human travel, and begrudge even the oak-wood and the iron in preparation for our God, “who has HIS WAY in the sanctuary!” God, baptize every Christian heart with the love of the adoring Mary, breaking in pieces the costliest alabaster to pour all the wealth of the most precious incense at the feet of her Lord! Surely, my brethren, we have not erred in erecting this noble building unto the worship of Jehovah; and we can dedicate it unto Him more acceptably, as a truer offering of love, just because we can say: “*Strength and beauty are in His sanctuary.*”

But passing this first and lowest reference to the material, we observe—

SECONDLY—That the text is true *theologically*, or as regards the character of the divine Being supposed to inhabit it. The psalmist had been contrasting Jehovah with the idols of heathenism. His preceding argument is: “*The Lord is great and greatly to be praised. He is to be feared above all Gods; for all the gods of the heathen are idols, but the Lord made the heavens.*” And then comes the text: “*Honor and majesty are before Him; strength and beauty are in His sanctuary.*”

It is, therefore, of the divine attributes as revealed in the sanctuary that the psalmist mainly was thinking.

You remember how, under that old dispensation, God's manifestations of Himself were all closely connected with the sanctuary. There, as a visible Shechina, he dwelt, in all that rich and ever varied display of his character, which now as a God of terror overwhelming his enemies, and, anon, as a God of tenderness, delivering his chosen people, made manifest that marvelous combination of severity and beneficence which the psalmist expresses in the text as the divine "strength and beauty."

On through the wilderness, moved that wonderful Ark with its fiery, cloudy pillar—a quaking earth, and dismayed and destroyed enemies, demonstrating its *power*; and manna from heaven, and bright water from the rock, and a softened glory, falling all around, making display of its mercy; and as David bore it reverently from the house of Obededon to its permanent rest on Mt. Zion, every Hebrew felt the full force of the triumphant psalm: "*Honor and majesty are before Him; strength and beauty are in His sanctuary.*"

And this meaning of the text, as well as its material, is not to be confined to the Jewish temple and service. It applies as well to all true Christian sanctuaries. Here the divine character is set forth, not in a visible Theophany, but in inspired oracles. And if here a pure, unmutilated Gospel be preached, then will be displayed that marvelous union of sovereign power and parental love which the psalmist so adoringly celebrates in this sweet song of Zion. How truly may we say of the divine character as exhibited in the doctrines and ordinances of a true Gospel Church: "*Strength and beauty are in His sanctuary.*" The emphasis of the sentence rests on the conjunction—not *strength* alone, nor *beauty* alone, but "*strength and beauty.*" And herein

is seen the essential difference between the glorious Gospel preached in all true Christian sanctuaries, and all other theologies. Their mutilation of truth is in the one-sided, and partial, and therefore utterly false views they take of the divine character. On the one hand that character is set forth as all severity or strength; on the other, as all gentleness or beauty. The natural religion of the olden time was manifest in a worship essentially of *fear*. Terrible, overwhelming "*strength*" was the great attribute of the Eternal One. Searching for God amid the immensities and splendors of the universe—an august Power, a stupendous and incomprehensible Almighty seemed the essence of the Godhead.

Or, if they looked only for his manifestation upon earth and among men, they still beheld such exhibitions of his stern and severe qualities as bowed the heart in dread of a Spirit before whom went the pestilence, and beneath whom moved the earthquake, and whose glance was as a flame of fire, and whose voice was as the sound of many waters! So that, study theology as they would, God seemed to them only an inexorable and terrible Sovereign, and they reared temples as the abode of a dread *Spiritual Power*, and bowed in a servile worship, crying—"Strength, STRENGTH is in his sanctuary."

But, on the other hand, modern natural religion—this sentimental and liberal *quasi*-Christianity—perceives only *beauty*, or gentleness, in the God it worships. Ignoring all the darker aspects of nature—the earthquake, the pestilence, the death-bed, the grave—all these manifestations of the wrath of a sin-hating and sin-punishing God, these men go forth with eye and ear open only to the gentler and tenderer exhibi-

tions of Almightiness; and out of waving woods, and sparkling waters, and landscapes bathed in golden light, and the physical beatitudes of unnumbered tribes of life, weave their romantic argument, that the Omnipotent Spirit, who presides over such a world, can have no place in his heart for any severe purpose of retribution, but must smile with complacent grace even upon the iniquities of his wayward children. And so, instead of the elder religion of gloom or fear, they fashion for themselves a worship of sentimental and meditative gladness, and their rapturous cry is ever and only: "*Beauty, BEAUTY is in his sanctuary.*"

Now distinct from, and opposed to, and high as heaven above them both, comes our "glorious Gospel of the blessed God," in whose exquisitely balanced and adorable character is exhibited alike God's greatness and condescension—God's infinite justice and grace—each in loftiest form and both in loveliest harmony! So that standing in these Christian sanctuaries, while man recognizes the divine terror, he trusts as well to the divine tenderness, and his thoughts are not merely of divine "strength," nor merely of divine "beauty," but in a juster, and altogether loftier conception of His character, he cries: "*Strength and beauty are in his sanctuary.*" And herein is found the true glory of the Gospel—this exhibition so marvelous of the combined strength and beauty of the divine character, that the angels turn away from all the splendors of creation to find in it the grandest display of "the manifold wisdom of God!"

Strength! O, what strength there is in the Gospel! The stern and terrible attributes of the Godhead, how ineffably are they displayed here! Immaculate and Omnipotent *Justice*, that, when it takes in hand the

punishment of transgression, will not rein in the burning chariot even though "the only begotten Son," that lay in the bosom of the Father, lie prone as a propitiation in its awful path! Inflexible and uncompromising *Righteousness*, that, in its eternal purpose to control and counter-work all manifestations of evil, hath reared everlasting dungeons to circumscribe it, and kindled unquenchable fires to consume it, so that when "the terrors of the Lord" are fully set forth the sinful soul is appalled by the august majesty, and the fearful cry is: "*Strength! Strength is in his sanctuary!*"

And in this beloved sanctuary, God forbid that this strength of the divine character should ever be ignored! Alas, if the sad time ever come when here man's minced and meagre speculations shall take the place of the truth as it is in Jesus; when our robust old Calvinistic theology, based on everlasting rock, and lifting crystalline mountains unto heaven, around which God's blessed sunbeams sparkle, and sometimes glares the lightning and roars the hurricane, and from which a thousand living streams descend to fertilize God's spiritual husbandry; when this shall give place to that unmeaning and imbecile sentiment which, as quicksand and quagmire, makes up this infidel liberalism, from which arise only mephitic fogs, and in which all creedless and creeping things herd in fitting fellowship, then better were it that the great earthquake had shaken this noble pile into ruins, for far more important is it spiritually than physically that "strength" be found in the sanctuary.

Meanwhile, with all this strength, what matchless and ineffable "beauty" there is in our Gospel! Love! divine love—how beyond all the teachings of nature it is manifested and magnified in our theology!

A "cast-iron theology" these men call it! And who would not have cast-iron rather than spalt red-wood in a causeway along the precipices and under the pinnacles and athwart the abysses of yonder Sierras, over which are passing homeward-bound these trains crowded with immortal life! It is the cast-iron of a divine purpose of mercy—the adamant of God's infinite compassion! *Love!* LOVE! How it shines here with a lustre eclipsing—as the stars fade away in the sun-burst—all natural displays of divine loving-kindness! Love! pardoning love! redeeming love! Love that spared not God's only begotten Son, but gave him as a sacrifice for human salvation, so that every pang felt in that divine heart seemed to an astonished universe more eloquent of God's tender compassion than all the aggregate raptures of all the unfallen and blissful orders of life that people creation. And if "love" be that divine attribute which seems to us most beautiful, then surely it is not in these semi-infidel sanctuaries, where the Atonement is ignored, and eternal retribution denied, but it is in our own blessed temples where, high above all else, is lifted this Cross of the great Sufferer, that the cry of every enraptured and adoring heart must be: "*Beauty, BEAUTY is in his sanctuary.*"

And here, then, in this combination of divine qualities—the stupendous moral strength and the surpassing moral beauty—is found the distinguishing glory of the pure Gospel, as infinitely beyond all systems of philosophic or natural religion—"the power of God and the wisdom of God unto salvation." Justice and mercy embracing each other! God just, yet justifying the penitent sinner! God merciful, yet punishing the persistently ungodly! A marvelous harmony

of all infinite perfections! A blending in exquisite grace of attributes that seemed in absolute and hopeless antagonism! So that when, in the same heavenly deliverance, Christ Jesus is seen to be unto the believer "a corner-stone, elect, precious," whereon Heaven itself is built as an everlasting habitation; and to the unbeliever "a stone of offense," which shall fall on the proud heart as a mountain of wrath, grinding it to powder—to the one the "Lamb" of the sacrifice, whose blood cleanses from all sin; to the other "the Lion of the tribe of Judah," revealed in devouring wrath against all workers of iniquity; when, in short, this Cross of my Lord, lifted on high and borne in triumph over the world, proves unto the one soul "a savor of life unto life," and to another "a savor of death unto death"—then, I say, as the highest possible display, alike of the tenderest and most terrible attributes of God, do we sit under Gospel ministrations with mingled emotions of awe and rapture, crying: "*Strength and beauty are in His sanctuary.*" But passing this, we observe

THIRDLY—That the text should be true *morally*, or as regards *the type and style of Christian character DEVELOPED and displayed in the sanctuary*. Our limits allow us only to indicate the argument on this point we had intended to pursue. This truth depends on that patent law of all religious life, that man ever becomes like the Being he worships, and therefore the style of his doctrinal theology determines the quality of his personal religion; so that, just in proportion as this harmonious strength and beauty are comprehended in our idea of the divine Being, will be the mingled grandeur and grace developed in the character of the worshiper. This was manifestly true in regard of ancient Israel—almost as a natural result of their different conceptions of the attri-

butes of the Being they adored, Enoch and Abraham, and Moses, David and Isaiah, and Daniel, and all that long line of Jewish heroes and prophets and bards—indeed the whole grand old Hebrew race—when contrasted with the contemporaneous heathen—seemed as creatures almost of another species and another world.

And so it ever has been—ever must be. And just to the degree that the Gospel is proclaimed in its doctrinal distinctness and fullness, will be the completeness of the spiritual character it developes. Ignore the divine *terrors* in the ministrations of the sanctuary, and you will have the religious Sybarite melted in sentiment. Ignore or suppress the divine *tenderness*, and you will have the religious ascetic hardened into stone. The tendency in our own times is toward the former and more fatal error. This whole broad-church liberalism, which contemplates only divine “*beauty*,” and feeds only on the flowers of religious sentiment, can develop only an effeminate and strengthless virtue. Ridicule or anathematize the old Puritanism as you will, yet the strong meat wherewith it fed man’s immortal nature gave it giant bone and muscle and sinew; and the simpering religious exquisite of to-day cannot lift from the ground the ponderous weapon that the old champion of orthodoxy delighted to wield as light armor in the van of the battle. Nor indeed was that Puritanism without much of the “*beauty*” of godliness. The roots, at least, of all exquisite graces were in its earnest life, but the stormy times wherein it had its being scattered its roses of Sharon and twisted and distorted even its cedars of Lebanon. Sure I am that in our more peaceful time the staunch orthodoxy of our fathers should develop Christian character in the full harmony of its gentleness and grandeur.

We cannot here enlarge. We have space only to utter the earnest prayer to God that from this pulpit may ever be made such exhibitions of divine truth as shall give strengthful symmetry to religious life! That all the fruits of the Spirit may so mutually soften and strengthen one another, that here courage shall not harden into savagery, nor patience degenerate into pusillanimity; that zeal shall not kindle into fanaticism, nor charity freeze into a creed-less liberalism; that faith shall not swell into presumption, nor long-suffering subside into unfaithfulness; that sobriety be not soured into moroseness, nor joy debased into frivolity and mirth; that, in short, the Christian life here edified be not monstrous in the overgrowth of a few separate virtues, but gloriously manly in the harmonious vigor of them all; so that, fairer than all architectural adornments, the true dignity of your practical religion, the honesty and energy, the magnanimity and gentleness, the zeal and long-suffering, the deeds of generous charity and moods of trustful faith—all, all the exquisite graces which make up the blessed composite of a perfect Christian character, in beatitude unto man and glory unto God, shall make your church honored and useful, and “*strength and beauty be in your sanctuary.*”

Now, it were to exhaust your patience were I to detain you longer from the solemn and specific service of this hour. Of the edifice we are now by prayerful dedication to set apart from all secular uses to the purposes of religious worship, it surely is not too much to say that “*strength and beauty are in the sanctuary.*” It has pleased Almighty God to inspire you with the purpose, and conduct you harmoniously and successfully to its accomplishment, of erecting a building to the honor of his name, which, in all respects of conveni-

ence and fitness, and beauty and strength, is worthy your past record. And it is among our most pleasant thoughts to-day, that, while in many respects, it is greatly an improvement on the beloved house we have left, it must yet seem to us essentially the same sanctuary.

We rejoice that here stands the same pulpit from which fifteen years ago your first honored pastor solemnly dedicated that old church "to the worship and praise of Almighty God and to the work and glory of the great Redeemer" — a pulpit from which for years of blessed memory you listened to his voice, so rich in instruction, so earnest in exhortation, so solemn in appeal, so tender in consolation; in which he ever stood to exhibit in such fullness and harmony all the grandeur and the grace of our glorious Gospel, that you sat there as in God's holy temple, feeling that "*strength and beauty were in His sanctuary.*"

We rejoice also that yonder rests that same noble instrument of praise whose sounds of harmony through all these long years of separation from your old home sanctuaries, have borne your souls heavenward and filled those sacred courts with the music of thanksgiving. We rejoice, more, that so many of the honored christian men and women who at such self-sacrifice erected that first sanctuary have been graciously spared and inclined to prepare another and even nobler house for our God. We rejoice, most of all, that in a community the very energy of whose young and progressive life begets often desires for fantastic novelties, even in the field of sacredness, you enter this house to-day — the same old Calvinistic "*Calvary church*" — delighting in the same simple Gospel, as the truth is in Jesus; determined to know nothing but Christ and him cru-

cified — uttering from your hearts the very sentiment which that man of God proclaimed from this pulpit fifteen years ago: “Rather than that these walls should ever witness the teaching of another Gospel, let them crumble into ruins! Rather than that anything but salvation through the Cross should ever be taught here, let not one stone be left upon another!” We rejoice, in short, together, this holy day, that in regard alike of the house and its worship, we may say, as of the old so of the new: “*Honor and majesty are before them; strength and beauty are in His sanctuary.*”

And thus have we come to dedicate it to His name; and if, as we fondly hope, Jehovah accept and dwell here in love, filling it with his invisible Presence — so that his voice, still and small, yet infinitely sweet and precious, come forth from the excellent glory — then, as Israel went up to Jerusalem, shall we approach it, saying joyously: “Beautiful for situation, the joy of the whole earth, is Mt. Zion, on the sides of the north, the city of the great King.” And, as we cross its sacred threshold, as if standing in the divine Presence and overshadowed by His glory, we shall cry: “*Strength and beauty are in His sanctuary.*”

Strength and Beauty! Infinite Power and Infinite Love! The tremendous power that protects from all danger—the ineffable love that comforts in all trials! A divine stronghold for refuge! A divine pavilion for rapture! The absolute Almightyness of Jehovah here, so that from all temptations and trials—as the white-winged dove to the cleft rock of the mountain—shall the soul fly to rest sweetly on the divine bosom, singing its trustful song of love while the tempest roars and the lightnings flash round its adamant bulwarks! And here as well the “beauty,” the ineffable loveli-

ness of the divine character, so suffusing and sweetening all its grandeur, that it shall seem not so much an iron stronghold as an imperial garden of spices, where beneath cloudless skies and beside crystal waters the enraptured soul shall breathe airs sweet and musical and radiant with the loving kindness of God. Therefore do we render thanks unto Jehovah this day for this Bethel—our house of God, our gate of Heaven—that hither coming, forgetting all sorrows, dashing every tear from the eye, casting every burden from the heart, yea, forgetting for the while all earth's pleasures and riches and honors, we may bathe heart and soul in the flood-tides of eternity, and find even on earth a prepared place in the many mansions of God. And thus shall it ever seem a divine dwelling, and our children's children unto many generations shall delight to hallow the place of our worship, when their fathers shall have gone up to higher places in the uncreated Temple of God.

With such hopes, then—so joyous, so full of glory—do we dedicate this house unto God. To Thee, O Thou infinite and everlasting One, do we render adoringly back Thine own precious gift! We lift trustful eyes heavenward! We await the descent of the uncreated glory! We listen for the sound of thy mighty footstep—of thine awful yet gentle and beloved voice! Come, O come, not in thy terrors, but in infinite tenderness, King of Kings! Lord of Lords! Creator! Preserver! Redeemer! Comforter! Father! Our Father! Now, while our waiting eyes lift, and our longing hearts burn, come unto thy children, that, as if the old Bethel-glory fell on us and around, we may all reverently cry: *“All the gods of the heathen are idols, but the Lord made the heavens. Honor and majesty are before Him; Strength and beauty are in His sanctuary.”*

DEDICATION PRAYER,

By Rev. SYLVESTER WOODBRIDGE, D.D. (Presbyterian).

Honor and glory, power and dominion, belong unto Thee, O Lord God Almighty! And while angels and archangels, thrones and dominions, principalities and powers stand before Thee on high, and Heaven is vocal with Thy praise, and the earth is resonant with the song of redeeming love, Great God listen also to our adoration and draw nigh unto us. For discerning Thee, entering into communion with Thee, talking with Thee, our God and Redeemer, we would also return to Thee the honor which Thou hast conferred upon us—strength and beauty in Thy sanctuary. And we, Thy poor children, to whom Thou hast given any measure of these gifts, would come to lay them on Thy altar and present them before Thy throne. Condescend, we humbly beseech Thee, then, to regard now our offering; and as we come to Thee, come near to us; and may the beauty and the glory of the Lord be before us while we draw near to Thee, Eternal King, to bring the offering which Thou dost enable us to present.

We adore Thee. We worship Thee. Thou art our God, our Creator, our Redeemer; and with deepest reverence, O God, we would render unto Thee our homage and our praises. We thank Thee that we are Thy servants; that we are permitted to come to Thee and converse even familiarly with Thee, as a man would with his friend; and we thank Thee that in the offering Thou dost enable us to bring, Thou dost permit us to come to Thee not only with the reverence with which a creature may approach the Creator, but also with the deep love with which children may come to a father; our Father who art in Heaven! And we thank Thee for all Thou hast done for our welfare. We thank Thee for the plan of salvation, the means of grace, and the blessing of the Gospel. We thank Thee that this Calvary church has been established; and that Thou hast led it by a way that man has not seen, and where the lion's whelp has not trodden, and that Thou hast guided Thy people here unto this new era. We thank Thee for the privileges of hearing Thy word which have been enjoyed. We thank Thee for all the privileges of the Gospel; for the Sabbath school, for the prayer meeting, and all the means of grace, especially for the preached word and the souls which have been converted to God.

And now, O Lord, as Thou hast brought us unto this time, as Thou hast continued this church with all its means of grace unto this moment, wilt Thou accept this people as they approach unto Thee. O Lord, our God, they bring to Thee this house which they have built. They dedicate it to Thee. They consecrate all which Thou hast given to them, O Lord, unto Thee—this building, from foundation to cope; the walls and the floors, and the ceiling and the roof, and the galleries and the pews, and the pulpit and the choir—all to be employed for Thee; beseeching Thee to accept the gift, while we acknowledge its unworthiness: for Thou hast infinite treasures of wisdom and power and grace. For the Heavens are Thine and the hosts of them, the earth, and the fullness thereof; and, Great God, if we had all wealth and all power, it would be as nothing before Thee. Yet, O God, as we come we would bring to Thee this offering, and pray Thee to accept it. We give all to Thee. We dedicate it to Thy service.

Yet in doing it we come with supplication, for, Great God, while we consecrate the little to Thee, we need the much—great gifts, high as Heaven, deep as the wants of the soul, wide as immensity, long as eternity. O God, bestow upon us these benefits. First, we need Thyself. Enter into this house and take possession of it and sanctify it entirely to Thy service. Come Thou, that whenever Thy people may meet here to worship, they may find Thy promise verified, that where two or three are met together in Thy name Thou art present with them to hear their petitions, to grant them a blessing. Whenever the truth is preached here, let it be accompanied by the Holy Spirit and power; may it reach the hearts of the people; may it move them to fervent piety and repentance from sin, to faith in Jesus Christ and to a new consecration. O God, give power to Thy word. And so, whenever Thy servant shall stand before this people to break to them the bread of life, may he appear as a messenger from Heaven with his whole heart filled with the love of God, and his mind filled with divine truth, so that when he shall present it to this people they shall feel the beauty and strength of the Lord in His sanctuary. Be pleased to bless Thy servant, the pastor of this church, and give him many souls as the reward of his ministry; and clothe him with Thy salvation, so that when any one shall come to this house feeling cast down, he shall have consolation; that any one coming here feeling the burden of his sins may be pointed to the Lamb of God; that any in need here may find abundant supply; any wandering away, may be brought back; that words of consolation, words of guidance, words of power may by the Holy Spirit be presented through the minister of the Gospel, that souls may be brought to Thee. Sanctify this people continually. May no aching heart ever come to this church but it shall be cheered; no mourner, but he shall be comforted; no one in affliction, but he shall receive Heavenly consolation; no one wandering in sin, but he shall be brought back and restored to Thy bosom and Thy love. Take the lambs of the flock here into Thy care, and lead them, we beseech Thee, into green pastures and beside still waters. Gather them in the everlasting arms and protect them from evil and harm. And, we beseech Thee, that with all these benefits, Thou wilt also bestow Thy Holy Spirit in all the varied circumstances in which here Thy people may be placed. When they come here to make their offerings, may those offerings be accepted. When they come to bury their dead out of their sight, may the consolations of the Spirit of God be given unto them, and may they behold the nearness of the eternal world. And, O God, when any dear children are here offered in baptism help the parents so to bring this great gift that it may be accepted before Thee, and that the names of these dear lambs may be written in the book of life. When the holy marriage relation is here entered into, and any here covenant that dear pledge of affection which is like unto the love of Christ for His church, we humbly beseech that the relation here solemnized may be sanctified by Thee; and whenever any may come possessing any of these sweet relations of husband and wife, parent and child, may those relations be deepened and rendered purer and more lasting, and may all these ties serve to bind us closer to Thyself. O God, how many are our wants! In all our circumstances and in all our need, wilt Thou bless us. Bless our families. Bless the church. Bless the impenitent around about us, that they may be converted to Thee. O Lord, wilt Thou in Thy infinite fullness supply the greatness of our need, for to whom can we go but to Thee?

O, Living and Eternal Father, accept our gift. O, Spirit of the Infinite God, sent forth to convince men of sin, to convert them to Thyself, hear our prayer and accept this dedication. Jesus of Nazareth, who didst love us, God made incarnate for our salvation, behold us as we come to Thee with our gift; unworthy it is, but still it is our all, and we would present it to Thee. Jesus of Nazareth, we lay it at Thy feet. Accept us and come Thou unto us. Come into this house. Take possession of this pulpit. Take possession of these hearts. Take possession of this choir and our songs of praise and all our offerings. Come Thou to be our Redeemer and our God for evermore; that here from week to week we may worship Thee; that here from week to week sinners may be converted unto Thee, and Thy people may be comforted and strengthened, and multitudes brought into Thy heavenly kingdom. And as one after another passes from time to eternity, may it be to behold the veil removed that hides Thy face, to come to Thy dear heart of infinite love, O, Jesus of Nazareth. And to Thy great and adorable name, Father, Son and Holy Spirit, to whom we dedicate our house and our all for time and for eternity, we would again render praise, and glory and dominion—world without end. Amen.

The services closed by singing the *Grand Te Deum*, (music by Prof. Scott: A. A. Rosenberg, publisher) commencing with the following words:

- “We praise thee, O God; we praise thee, O Lord!
- We acknowledge thee to be the Lord,” etc.

